



The Hampton Normal and Agricultural Institute.

AND ITS WORK FOR THE EDUCATION OF THE INDIAN.

Hampton's work is the people's work, and a constantly increasing interest brings so many inquiries in regard to it, that a circular like the present seems timely.

The Advantages of the System.

Economy from a Government Standpoint.

Indians sent to the Hampton Institute come to a fully equipped industrial boarding school.

The government appropriates \$167 dollars per year for each of the 120 Indians at Hampton; amounting to \$20,040.00.

The cost of Buildings, Shops and Outfit, Furniture and Fixtures provided *especially for Indians* at Hampton, has been given by PRIVATE BENEVOLENCE, and has amounted to

SEVENTY-FIVE THOUSAND DOLLARS.

They share besides in the benefits of the \$250,000 worth of buildings, industrial and other plant, provided not originally nor exclusively for them.

All this aid to its Indian educational work is given *without expense to Government*. Thousands more are given yearly to render it more complete and efficient.

Economy from the Standpoint of the War Department.

MANY MILLIONS SAVED YEARLY BY EDUCATION.

PROF. C. C. PAINTER, OF THE INDIAN RIGHTS ASSOCIATION, SAYS :

"It is said so often that these Indians going back from the Eastern Schools are worse than they were before, that the other day I went over to the War Department to get a few figures on this point. I said I wanted to know whether it was more expensive to keep these troublesome wards of ours in school or to keep soldiers on the frontier to watch them. I was told that since 1877, when this educational work commenced, down to the present time, 58 army posts established out on the frontier, difficult to reach and expensive to maintain, have been abolished, and that the troops have been recalled, and they are placing them near the large cities to keep down the whites; and, more than that, they are enlisting the Indian to help do this. During this time thirteen new posts have been established, and of these three were abolished during the past year. Less than one half of the standing army that was maintained on account of the Indians is now maintained. Out of seventy one posts only ten remain on the frontier. These are no sentimental figures; they come from the War Department."—*Speech at Hampton, Feb. 8, 1892, "Indian Citizenship Day."*

How Hampton's Returned Students are Doing.

Statistics from full Report, with individual details, photographs, etc., now in the hands of Congress.

The Record brought up to date shows that of Hampton's 336 returned Indian students now in the West, or (13 of them) pursuing studies or trades in the East,

85 PER CENT ARE DOING WELL.

Excellent	79	} Satisfactory	287	} Total 336.
Good	151			
Fair	57			
Poor	39	} Disappointing	49	
Bad	10			

What Hampton's Returned Students Are Doing.

STATISTICS FROM LATEST FULL REPORT.

At present, the Indian students Hampton has sent out—of whom 31 (10 girls, 21 boys,) are full graduates from our normal course—are regularly employed as follows :

Regular teachers 9, School employes 9	- - -	18
Attending other Schools in the West	- - -	18
Attending higher Schools in the East	- - -	5
Supporting themselves at the East	- - -	8
Regular Missionaries 3, Catechists 12,	- -	15
U. S. Soldiers 5, Scouts 3, Postmaster 1, Mail Carrier 1,		11
Agency employes, viz :	- - -	
Physician 1, interpreters 4, issue clerk 1, police 4, dis-		
trict farmers 2, in charge of stables 3, herders 2, car-		
penters 16, wheel-wrights and blacksmiths 7, har-		
nessmakers 2, tinsmith 1, miller 1.	- - -	44
Independent workers, 116, viz :		
Engineers 2, surveyors 2, lawyers 2, merchants 4, clerks		
6, carpenters 5, printers 1, painters 1, freighter 1, log-		
gers 4, laborers 7, house servants 2, ranchers 6,		43
Farmers - - - - -		73
Girls married and in good houses, - - -		46

What is Said by People who Know Hampton and its Returned Students.

BY GEN. T. J. MORGAN.

Commissioner of Indian Affairs.

(In letter transmitting Hampton's Record to the Secretary of the Interior.)

"The showing is that over three fourths of all returned students from Hampton can be classed among those who are doing well.

If, in addition to this, we take into account the changes which have been wrought in public sentiment and individual lives on the reservations where returned students are found living in any considerable numbers, we shall find that they have represented a force uplifting, strong and enduring enough to prove the value of their edu-

cation from every standpoint. These influences, if continued for a few years and reinforced by the pupils who, hereafter returning home from Hampton, will add to the nucleus of civilizing work, cannot fail to be powerful levers in the uplifting of their respective tribes."

BY SENATOR DAWES.

(In a speech at Hampton Institute, Feb. 8, 1892, Sixth Celebration of the Signing of the Severalty Bill, observed at Hampton as Indian Citizenship Day. From Stenographer's Report.)

"I want to express my gratification at the progress which I see on every side is being made in that great work for which this Institution stands, and ever will stand.

On every side, not here alone, but all over the country, there is coming to be a conviction that these schools of which this is representative, are not working in vain. If there is still any doubter; if there remain any who believe that it is impossible that the Indian shall ever share in the civilized life of this nation, it seems to me that he has but to come here and witness what we have witnessed."

BY DR. BORCHESTER.

Government Superintendent of Indian Schools.

(In speech on the same occasion as above.)

"I have been on the lookout for returned Indians students, all the way from the British Line, way down to the San Carlos Agency, [Arizona.]

I want to say concerning Hampton students—and I must be careful not to make this statement a reflection on other Eastern schools—they have not been exceeded at least, by any, for the character, stamina and religious bearing that they have manifested on the various reservations. To say there have been no failures would be to say too much, and these teachers would not want me to say this; but to say that there are very many bad failures I could not; they could be numbered very easily. As compared with students of white colleges there have been fewer failures of students from Hampton than in students who have gone out to their homes from the white colleges, and I believe there is a larger per cent of students who are doing *well* than from most white colleges."

BY SENATOR PETTIGREW OF S. DAKOTA.

Member of the Senate Committee on Indian Affairs.

(Speech at Hampton Institute, on the same occasion as above,)

"Ladies and gentlemen, fellow citizens:

I have enjoyed the exercises of your Indian Day very much and must say that it has opened to my view new ideas and given me a greater hope for the future than I have ever attained before. I am convinced that Hampton is doing a great work for three races of people, the race that gives and the two races that receive, and I believe it should be encouraged.

This is my first visit to Hampton and I have been pleased to find that you have not disregarded in your teaching, the fundamental principle of self help, the knowledge of which is the only help worth giving or receiving.

I have watched your programme with great care, and must confess my heart swelled with pride when a Sioux Indian did well, for I regard them as my constituents, entitled to my best services in this behalf. The Sioux are the noblest race of wild men the world has ever beheld, possessing many noble and manly qualities, such as fortitude, bravery and truthfulness. The people of my State have never made an effort to remove them from our borders and they are being educated not only in the Government Schools, but in those opened and supported by white settlers. What we want is that the people of the East should assist us in this. We do not propose to drive them from the homes of their ancestors nor deprive them of their land. We want them placed in a position to become good citizens and then the future will take care of itself."

BY BISHOP HARE OF S. DAKOTA.

"My yearly visit to Hampton Institute is not more to see our students than it is to show my gratitude for what the Institute is doing for them." — "I cannot shut my eyes to the incalculable service which well conducted Eastern boarding schools have done the Indians, and I am filled with alarm when I hear it suggested that their work should be either discontinued or crippled. * * They have placed a practical argument in favor of Indian education before which skepticism has fled, and they have sent back to the Indian country a large number of young people who have been of great service intellectually, morally and practically to their people."

BY BISHOP WALKER OF N. DAKOTA.

[*Speech at the meeting of Indian Commissioners, in Washington, D. C., Jan. 7, 1892*]

"There are men who ask me if it is not a fact that the Indians, when converted in Eastern schools, lapse on returning West. My answer is that a converted Indian is generally a truer Christian than the average white man. I speak from practical knowledge. I find they are willing to make sacrifices for their faith that the white man is not. When they know what Christianity brings to them in this life and in the life to come, they long to have their friends know the truth that is such a source of peace to them. I was called to a place on the Cannon Ball River, and there I found grouped together about fifty men and women. Among them were three young fellows who had been at Hampton, and one who had been at another school. They had come back from school, and had called the people together, and had told them of the happiness of becoming Christians. For a year or more they had gathered the people together week by week, and had read a part of the Episcopal service and a portion of the Bible, and had tried to tell them what it meant. They had come back with no special instruction to do so; but they were impressed with the duty that rested on them as Christian men to be missionaries to their own people. They had sung and prayed and told the story of the gospel in their own tongue. It was to me a most touching sight as I saw these people together. They said that several of the Indians wanted to be baptized. I hesitated about it. I asked a great many questions; and I found to my amazement that these young men who had been at Hampton had become so infused with the Christian idea, and had taught them so much religion, that I found I could safely admit all who presented themselves for holy baptism and then and there I admitted them into the Christian Church. That shows that the influence of that school goes out in ways we know not of."

BY AGENT MCLAUGHLIN, STANDING ROCK, N. DAK.

[*For eighteen years an agent among the Sioux*]

"I have the honor to state that all the returned Hampton students remained loyal to the Government and firm friends of law and order throughout the excitement [Ghost-craze, 1891], except Andrew Fox, who is naturally a worthless fellow, Sitting Bull's son-in-law and consequently one of his supporters. All the other Hampton students at the Agency are doing very well." Mr. Reed—missionary—at Standing Rock adds: "Their conduct here during the late Indian trouble was admirable. They had a marked influence which kept their parents out of it."

BY MISS MARY C. COLLINS.

[*Eighteen years missionary among the Sioux.*]

"The Hampton Students here have no cause to be ashamed. I wish there were a hundred where there is one. There would then be no Indian problem and soon we missionaries could go home."

BY MISS GRACE HOWARD,

[*Founder of "Grace Mission" for encouragement of returned students, girls especially, at Crow Creek, S. Dak.*]

"I could show you home after home, occupied by Hampton students, built by themselves and beautifully kept. The young men and women in them are models—anybody might be proud of them. They are object lessons to their own people and show to others what can be made of Indians."

BY MISS ALICE C. FLETCHER,

[*U. S. Special Agent for allotment of lands to Omahas, Winnebagoes and Nez Percés.*]

"Looking about me among the Omaha and Winnebago Indians this is what I see to-day. It is hardly six years since the first children from these tribes were taken to Eastern schools, and of those who went forth, a part have been back from one to three years. Of these the record has been such as to demonstrate the advantage which their few years of dwelling in the dense atmosphere of civilization at the East has been to these young persons.

You are familiar with the story of those returned Hampton students who had received a few years of training in school and cottage life, Philip and Minnie Stabler, Noah and Lucy La Flesche. Their houses, built by themselves, from funds loaned by the Woman's Nat. Indian Ass'n, are neat and well kept. Their out-buildings of sod are tidy, their stock well cared for, and they are daily learning how to prosper."

BY AGENT OF PIMA AND PAPAGO AGENCY, ARIZONA,

[*Writing in 1887, of a full blood son of the Chief, who came to Hampton in 1881 to bring his son and others, and learn what he could of Eastern ideas and ways*]

"Antonito Azul is a fair representative of what the Indian citizen should be; intelligent, sober and industrious, having an intelligent appreciation of property honestly acquired, so hard to create in an Indian. As one of the results of his industry, he occupies a fair adobe house, comfortably furnished, and uses his own wagon and buggy. Last year he was given the contract for furnishing the beef for the school and the service was very satisfactory. This year he will supply the beef, barley and wheat necessary to this Agency. I am informed that when he went to Hampton he left two wives, and that, on his return, one was provided for, but divorced. This example of the Chief's son aided materially in extirpating polygamy from his reserve, and it is gratifying to state that there is not now on either of the reservations under this Agency, a single case of plurality of wives."

Gen. O. O. Howard, who has known Antonito long and well, says of him :

"In bearing, in a steady purpose to do right from which he was seldom known to deviate, in courage and straightforwardness amid the most unfavorable circumstances, in suppressing his natural sentiments of hatred and revenge, and in striving to understand the new conditions of his tribe among our increasing white people, Antonito Azul has been a worthy disciple of Montezuma. His conduct was as good as that of Peter the Great, for he also took a long journey and studied as an apprentice that he might return and teach or lead his own people into higher reaches of knowledge."

BY MR. HERBERT WELSH.

[*Secretary Indian Rights Association.*]

"The cause of Indian education is a unit. The Western schools stand or fall with the Eastern schools; both have their proper place and both their necessary and wise limitations. The Eastern schools not only furnish the highest grade of instruction and equipment, and the closest contact with our best civilization to Indian pupils, thus lifting the standard of Western schools, *but they educate our own people to a belief in the reality and practicability of educating Indians:—* the latter a vital factor in the problem."

BY MAJ. PORTER,

U. S. Special Agent for Allotment of Lands in Indian Territory.

"I became acquainted with Thomas Alford, a graduate of Hampton Institute and John King another Hampton student. By their help, after awhile we made four hundred allotments before the appropriation was exhausted. Without the continued assistance of these young men I would have had to return home. They encourage schools, send their relations, and visit the schools themselves several times a year."

What Hampton's Returned Students Say For Themselves.

AN INDIAN SURVEYOR.

Thomas Alford, who is mentioned above by Maj. Porter, thus writes to a friend in Massachusetts who publishes the letter in full in the Boston Transcript of Feb. 5th.

Our country is now occupied by white settlers as well as Indians, both races mingling together in friendly intercourse and working for the common good of all. As far as they knew, the Indians fell into the ways of the whites as naturally as though they were used to them. They are now citizens of the United States and of this Territory (Oklahoma) and they are eager to know more of the ways of the whites and their form of government. Recently there were two Hampton "boys" appointed to positions of responsibility and honor in this country by the Governor. John King is the other, who is justice of the peace.

However, I wish not to be understood as praising ourselves, but rather the good people of the East who are interested in the good work that General S. C. Armstrong is engaged in—to them and to him we owe all gratitude, all what we are and all the honor. There are many young men of the plains to-day who praise and thank God that there are such friends at the East, and that there is such a school as the Hampton Institute. They may not have appreciated its benefits while in school, but they have learned to after leaving it.

Since I left school (Hampton) in 1882, I taught school in a Government school here for five years; then I joined surveying corps under the recent allotment of land in severalty to my people and other Indians, first as axeman, second as chainman, and later as compass-

man. I also acted as official interpreter to the United States special agent allotting land. We had great opposition from my people at first, but they finally gave way. Majority of them now are as well pleased with their ownership of land as though they had never opposed it.

I am now county surveyor for this county. The office is new to me. The county is also new, and needs roads, bridges, etc., and I am kept very busy, and I know not how I shall come out at the end of the year. I am sure, however, that I have enough work on hand to keep me out of trouble the year around."

FROM DR. SUSAN LA FLESCHÉ.

"Omaha tribe—Graduate of Hampton in 1886, and from Womans Medical College of Pennsylvania in 1889. Sent to the latter by the Connecticut branch of the Woman's National Indian Association.

"I am living at the Government school at the Agency, as I am Government Physician at the school. * * Sometimes when there is much sickness, I have quite a good deal to do. * * Many come to my office not only for medicine, but also for help in daily business affairs of various kinds. Some of us are able to give the women a little help about their sewing and cutting, but each one of us has our own work to do, and can't do all we would like to. I have had more work among the women than I ever thought I would have, for they have called me in cases where a white doctor was never called among the real Indians. This has been a very happy year, and my work has been exceedingly pleasant to me. My interest in my people grows deeper and deeper as the days go by, and I can only humbly thank God that through the instrumentality of my many "Connecticut mothers," I have been able by means of my medical education to do what little I can to help my people."

FROM AN INDIAN COUPLE.

A happy pair of Hampton's children, who formed each other's acquaintance at the School, and, on the young man's graduation in 1891, were married at the home of the bride, on

the Cherokee reservation, North Carolina, write this from their home, at Crow Creek, S. Dakota, where the husband, John Pattee, is an agency carpenter.

"We don't write much, because we are busy most all the time. John is president of the 'Hampton Boys' Society.' They meet every month to know how they might help their people. They have asked to have the dancing stopped. The Agent seems to be with them. Then John is president of another society where they meet once in two weeks. They are going to buy stock, I think, and have some of the members herd them in Big Bend. They want to be able to furnish most of the beef cattle to the government for issue. I wish you could visit us in our little home. It is too little in the kitchen and dining room to be comfortable. But we make out very nicely. We want to have our sitting room and dining room fitted up so that Hampton boys and girls can come in and read or play games. I have a beginning. A lady sends me the *Youth's Companion* and I have a game of authors. * * * Take a great deal of love from your Hampton children.

JOHN AND LOTTIE.

A SCOUT AND TEACHER.

"I first worked with the Agency Doctor as interpreter, but soon I went to teaching one of the agency schools. While I was teaching the Sitting Bull fight began, so I had to stop. Then I was enlisted as a scout at Fort Yates, and I was sent out last winter with 8th Cavalry. Now I am back teaching my same school again. My attendance is 48 including boys and girls, and I am glad to say that I am doing well.

ANTOINE DE ROCKBRAIN.

AN INDIAN PASTOR'S WIFE.

"My husband is working hard, but happy as ever. We both well. Wherever I go, I always try to do my best, so as to not make my self a bad name, for people might ask one other and say 'Who is that girl?' and some others would say 'That is a Hampton girl' and they will say 'O she is a very bad girl, she is not worth a cent. She is no account;' And so when I come home, I try to make people see that

Hampton is a good school. It gives me more courage when I have letters from Hampton, and that I have some friends in the East who are ready to help me when I am in need of help. There are many temptation and hard times to go through, but whose foot steps are we following? It is our Savior and our Father that we following, so every time I try hard to overcome hard crossing, wherever we are there are many in our way."

CARRIE PAYPAY,
Cheyenne River Agency, S. Dakota.

AN INDIAN CATECHIST.

"I am full blood Indian, but I try to be good Christian and I go next to better world. I always study and think on this now and take and give it to my friends. I am Catechist, preaching to my people two times a day on Sunday and also Wednesday. I have a little education from the Government so I always show myself before my people and tell them to send their children to school.

I stand by these two things - Word of God and Education."

B. C. BEARBIRD, Fort Yates, Dakota

"In the book TWENTY-TWO YEARS' WORK OF HAMPTON INSTITUTE," soon to be published full individual records of all the students who have gone out from Hampton will be printed, with other information concerning the School.